Messianic Siddur

A Collection of Prayers and Liturgy for Messianics

Compiled and composed by God Honest Truth Ministries
http://www.GodHonestTruth.com/

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Call to Worship/Barchu/Barekhu

CHAZZAN:

בָּרְכוּ אֶת יהוה הַמְּבֹרָךְ׃ Bar-chu et Yahuweh ha m'vorach

CONGREGATION:

בָּרוּךְ יהוה הַמְּבֹרָךְ לְעוֹלָם וָעֶד Baruch Yahuweh ha m'vorach lay olam va ed

CHAZZAN:

Bless the Lord, the Blessed One.

CONGREGATION:

Bless the Lord, the Blessed One, for all eternity.

The Barekhu is the call to worship in the synagogue, and traditionally is recited by the cantor (or chazzan) in the presence of a minyan, a group of ten males who are bar mitzvah (the requirement for ten males comes from the account of Abraham's intercession for Sodom, wherein the Lord agreed that if there were ten righteous people in the city, He would spare it from destruction). The Barekhu is also said by a person called up to the public reading of the Torah.[1]

[1] https://hebrew4christians.com/Prayers/Barekhu/barekhu.html

Shema / Sh’ma

שְׁמַע יִשְׂרָאֵל	Sh'ma Yis'rael	Hear O Israel
יהוה אֱלֹהֵינוּ	Yahuweh Eloheinu	Yahuweh is our Elohim
יהוה אֶחָד	Yahuweh echad	Yahuweh is one
בָּרוּךְ שֵׁם כְּבוֹד	Baruch shem k'vod	Blessed be His name whose glorious
מַלְכוּתוֹ לְעוֹלָם וָעֶד	Mahl-chu-to l'oh-lahm vah-ed	kingdom is for eternity

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The shema is a Hebrew prayer, and is also the first two words of a section of the Torah. The first verse encapsulates the monotheistic essence of the Hebrews. The prayer is found in Deuteronomy 6:4. Observant Jews consider the Shema to be the most important part of the prayer service in Judaism, and its twice-daily recitation as a mitzvah (religious commandment). Also, it is traditional for Jews to say the Shema as their last words, and for parents to teach their children to say it before they go to sleep at night.

The verse is sometimes alternatively translated as "The LORD is our God; the LORD is one" or "The LORD is our God, the LORD alone." (Biblical Hebrew rarely used a copula in the present tense, so it has to be inferred; in the Shema, the syntax behind this inference is ambiguous.) The word used for "the LORD" is the tetragrammaton YHWH.

Originally, the Shema consisted of only one verse: Deuteronomy 6:4 (see Talmud Sukkah 42a and Berachot 13b). The recitation of the Shema in the liturgy, however, now contains verses 4-9.

There are two larger-print letters in the first sentence ('ayin ע and daleth ד) which, when combined, spell "עד". In Hebrew this means "witness". The idea thus conveyed is that through the recitation or proclamation of the Shema one is a living witness testifying to the truth of its message.[2]

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[2] https://en.wikipedia.org/wiki/Shema_Yisrael

Aahronic Benediction / Priestly Blessing

יְבָרֶכְךָ יהוה, וְיִשְׁמְרֶךָ	Yevhārēkh-khā Yahuweh veyishmerēkhā	May Yahuweh bless you and guard you
יָאֵר יהוה פָּנָיו אֵלֶיךָ, וִיחֻנֶּךָּ	Yāʾēr Yahuweh pānāw ēlekhā viḥunnékkā	May Yahuweh make His face shed light upon you and be gracious unto you
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ, וְיָשֵׂם לְךָ שָׁלוֹם	Yissā Yahuweh pānāw ēlekhā viyāsēm lekhā shālōm	May Yahuweh lift up His face unto you and give you peace

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The Priestly Blessing or priestly benediction, also known in rabbinic literature as raising of the hands (Hebrew nesiat kapayim), is a Hebrew prayer recited by Kohanim (the Hebrew Priests, descendants of Aaron).

According to the Torah, Aaron blessed the people, and יהוה promises that "I will place my name on their hands" (the Kohanim's hands) "and bless them" (the Hebrews receiving the blessing). The Hebrew Sages stressed that although the priests are the ones carrying out the blessing, it is not them or the ceremonial practice of raising their hands that results in the blessing, but rather it is God's desire that His blessing should be symbolised by the Kohanim's hands.

Even after the destruction of the second Hebrew Temple in Jerusalem, the practice has been continued in Jewish synagogues, and today in most Jewish communities, Kohanim bless the worshippers in the synagogue during special Jewish prayer services.

This is the oldest known Biblical text that has been found; amulets with these verses written on them have been found in graves at Ketef Hinnom, dating from the First Temple Period.[3]

[3] https://en.wikipedia.org/wiki/Priestly_Blessing

Tefillat HaTalmidim / Lord's Prayer

אָבִינוּ שֶׁבַּשָּׁמַיִם	Avinu shebashamayim,	Our father in heaven
יִתְקַדֵּשׁ שִׁמְךָ	yitkadash shemekha	hallowed be thy name
תָּבֹא מַלְכוּתֶךָ	Tavo malkhutekha,	Let Thy kingdom come,
יֵעָשֶׂה רְצוֹנְךָ	ye’aseh r’tsonekha	let thy will be done
בָּאָרֶץ כַּאֲשֶׁר	ba’arets ka’asher	as on earth(so as)
נַעֲשָׂה בַשָּׁמַיִם	na’asah vashamayim	in heaven
תֶּן לָנוּ הַיּוֹם	Ten-lanu haiyom	Give us this day
לֶחֶם חֻקֵּנוּ	lechem chukeinu	our daily bread
וּסְלַח לָנוּ	u’selach-lanu	And forgive us
אֶת אַשְׁמָתֵנוּ כַּאֲשֶׁר	et-ashmateinu ka’asher	our trespasses
סְלְחִים אֲנַחְנוּ	solechim anachnu	as we forgive those
לַאֲשֶׁר אָשְׁמוּ לָנוּ	la’asher ashmulanu	who trespass against us
וְאַל-תְּבִיאֵנוּ לִידֵי מַסָּה	Ve’al-tevieinu lidei massah,	And lead us not into temptation,

כִּי אִם-הַצִּילֵנוּ מִן-הָרָע	ki im-hatsileinu min-hara	but deliver us from evil
כִּי לְךָ הַמַּמְלָכָה	Ke lakha, hamamlakha,	For thine is the kingdom
וְהַגְּבוּרָה	Vehagevurah,	and the power
וְהַתִּפְאֶרֶת לְעוֹלְמֵי עוֹלָמִים	veha tiferet l'olemei 'olamim	and the glory forever
אָמֵן	Amein	Amein

The Lord's Prayer, better known as Our Father to the Catholic and Eastern Orthodox Church (Latin, Pater Noster), is a venerated Christian prayer which, according to the New Testament, Jesus taught as the way to pray.

Two versions of this prayer are recorded in the gospels: a longer form within the Sermon on the Mount in the Gospel of Matthew, and a shorter form in the Gospel of Luke when "one of his disciples said to him, 'Lord, teach us to pray, as John taught his disciples.'" (Luke 11:1 NRSV). Lutheran theologian Harold Buls suggested that both were original, the Matthean version spoken by Jesus early in his ministry in Galilee, and the Lucan version one year later, "very likely in Judea".

The first three of the seven petitions in Matthew address God; the other four are related to human needs and concerns. The Matthew account alone includes the "Your will be done" and the "Rescue us from the evil one" (or "Deliver us from evil") petitions. Both original Greek texts contain the adjective epiousios, which does not appear in any other classical or Koine Greek literature; while controversial, "daily" has been the most common English-language translation of this word.[4]

[4] https://en.wikipedia.org/wiki/Lord%27s_Prayer

Kiddush - Blessing over wine/juice

בָּרוּךְ אַתָּה יהוה	Baruch ata Yahuweh,	Blessed are you Yahuweh
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha-olam,	Our God king of the universe
בּוֹרֵא פְּרִי הַגָּפֶן	borei pri ha-gafen	who creates the fruit of the vine
אָמֵן	Amein	Amein

Kiddush, literally, "sanctification," is a blessing recited over wine or grape juice to sanctify the Shabbat and Hebrew holidays. Additionally, the word refers to a small repast held on Shabbat or festival mornings after the prayer services and before the meal.

The Torah refers to two requirements concerning Shabbat – to "keep it" and to "remember it" (shamor and zakhor). Hebrew law therefore requires that Shabbat be observed in two respects. One must "keep it" by resting and refraining from work, and one must "remember it" by making special arrangements for the day, and specifically through the kiddush ceremony.[5]

[5] https://en.wikipedia.org/wiki/Kiddush

HaMotzi - Blessing over bread

בָּרוּךְ אַתָּה יהוה	Barukh ata Yahuweh	Blessed are you Yahuweh
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu, melekh ha'olam	Our God, king of the universe
הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ	hamotzi lehem min ha'aretz	Who brings forth bread from the earth
אָמֵן	Amein	Amein

The traditional HaMotzi blessing is recited before eating bread (or bread stuffs) and is one of the most frequently said of the Hebrew blessings, used for Shabbat, holidays, and other occasions.

Though followers of Yeshua can regard the traditional blessing as a prophetic of the resurrection of the Messiah (i.e., "bread brought forth from the earth"), a better blessing is to praise Ha-motzi lechem min hashamayim - "the One who brings forth bread from heaven." Yeshua, after all, is the true bread from heaven (לֶחֶם אֱמֶת מִן־הַשָּׁמַיִם) who is the Bread of Life (John 6:35).[6]

[6] https://hebrew4christians.com/Blessings/Daily_Blessings/Food_Blessings/Over_Bread/over_bread.html

Blessing The Children / Birkat Yeladim

יְשִׂימְךָ אֱלֹהִים	Ye simcha Elohim	May Elohim make you
כְּאֶפְרַיִם וְכִמְנַשֶּׁה	ke Ephrayim v'Menashe	Like Ephrayim and Menasha
יְשִׂימֵךְ אֱלֹהִים	Ye simekh Elohim	May Elohim make you
כְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה	k'Sarah, Rivka, Rachel, v'Leah	Like Sarah, Rebecca, Rachel, and Leah

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It is customary to bless your children at the Shabbat table. The blessing prescribed by tradition invokes the names of Joseph's sons (according to Genesis 48:20) and the names of the matriarchs, and includes the priestly blessing. Parents may use this intimate moment as a chance to add their own words of blessing and offer expressions of love and appreciation to their children. You may wish to bless all your children together or bless each child individually or privately.[7]

[7] https://hebrew4christians.com/Blessings/Shabbat_Blessings/Blessing_Children/blessing_children.html

Hatikvah

כֹּל עוֹד בַּלֵּבָב פְּנִימָה	Kol ‘od baleivav penimah	As long as in the heart, within
נֶפֶשׁ יְהוּדִי הוֹמִיָּה	Nefesh Yehudi homiyah	A Jewish soul still yearns,
וּלְפַאֲתֵי מִזְרָח, קָדִימָה	Ul(e)fa’atei mizrach kadimah,	And onward, towards the ends of the east,
עַיִן לְצִיּוֹן צוֹפִיָּה	‘Ayin leTziyon tzofiyah;	an eye still gazes toward Zion;
עוֹד לֹא אָבְדָה תִּקְוָתֵנוּ	‘Od lo avdah tikvateinu,	Our hope is not yet lost,
הַתִּקְוָה בַּת שְׁנוֹת אַלְפַּיִם	Hatikvah bat sh(e)not ’alpayim	The hope two thousand years old,
לִהְיוֹת עַם חָפְשִׁי בְּאַרְצֵנוּ	Lihyot ‘am chofshi b(e)’artzeinu	To be a free nation in our land
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם	Eretz-Tziyon Verushalayim	The land of Zion and Jerusalem

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"Hatikvah" (English: "The Hope") is a 19th century Jewish poem and the national anthem of Israel. Its lyrics are adapted from a poem by Naftali Herz Imber, a Jewish poet from Złoczów (today Zolochiv, Ukraine), which was then in the Kingdom of Galicia and Lodomeria under Austrian rule. Imber wrote the first version of the poem in 1877, while he was a guest of a Jewish scholar in Iași, Romania. The theme of the romantic composition reflects the Jews' 2,000-year-old hope of returning to the Land of Israel, restoring it, and reclaiming it as a free and sovereign nation.

When the State of Israel was established in 1948, "Hatikvah" was unofficially proclaimed the national anthem. It did not officially become the national anthem until November 2004, when an abbreviated and edited version was sanctioned by the Knesset in an amendment to the Flag and Coat-of-Arms Law.

In its modern rendering, the official text of the anthem incorporates only the first stanza and refrain of the original poem. The predominant theme in the remaining stanzas is the establishment of a sovereign and free nation in the Land of Israel, a hope largely seen as fulfilled with the founding of the State of Israel.

Some religious Jews have criticised "Hatikvah" for its lack of religious emphasis: There is no mention of God or the Torah.[8]

[8] https://en.wikipedia.org/wiki/Hatikvah

Hiney MaTov

הִנֵּה מַה טּוֹב	Hine(y) ma tov	Behold how good
וּמַה נָּעִים	u'ma-nayim	and how pleasant it is
שֶׁבֶת אָחִים	Shevet ach-im	For brothers
גַּם יַחַד	gam ya-chad	to dwell together

The lyrics are from the first verse of Psalm 133, which is translated by the JPS Tanakh as "How good and how pleasant it is that brothers dwell together."

Hine Ma Tov continues to be a popular hymn for several Israeli folk dances and is a common song sung by school children and Jewish and Israeli scouting groups. It has been recorded by artists as diverse as Joshua Aaron, Theodore Bikel, The Weavers, Dalida, Meir Finkelstein, Ishtar, the Miami Boys Choir, the Abayudaya of Uganda and the dub group Adonai and I. Harry Belafonte recorded a version on his 1960 album, Belafonte Returns to Carnegie Hall. '60s rock band Spirit recorded an original adaptation for their second studio album, The Family That Plays Together, simply titled "Jewish."

The lyrics of Hine Ma Tov, when translated into English, form the basis for several songs in contemporary Christian music, as well as in various hymnals.[9]

[9] https://en.m.wikipedia.org/wiki/Hine_Ma_Tov

Etz Hayim

עֵץ חַיִּים הִיא	etz high-eem hee	It is a tree of life
לַמַּחֲזִיקִים בָּהּ	la-ma-ha zi-keem baa	for those who hold fast to it
וְתֹמְכֶיהָ מְאֻשָּׁר	veh-tom-hey-ha may-oo-shar	and those who uphold it are happy
דְּרָכֶיהָ דַרְכֵי נֹעַם	deh-rah-hay-ha dar-hay no-aam	Its ways are pleasant
וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם	vay-hole na-tee-voh-tay-ha sha-lome	and all of its paths peaceful
הֲשִׁיבֵנוּ יהוה	ha-shee-vay-noo Yahuweh	Return us to you, Yahuweh
אֵלֶיךָ וְנָשׁוּבָה	elay-ha vay-nah-shoo-vah	so that we shall return
חַדֵּשׁ	haa-desh	renew
חַדֵּשׁ יָמֵינוּ	haa-desh yaa-may-noo	renew our days
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם	haa-desh yaa-may-noo keh-keh-dem	renew our days as of old

Etz Hayim, also transliterated as Eitz Chaim (עץ חיים Etz Ḥayyim, meaning "Tree of Life"), is a common term used in Judaism. The expression can be found in Genesis 2:9, referring to the Tree of Life in the Garden of Eden. It is also found in the Book of Proverbs, where it is figuratively applied to "the Torah" Proverbs 3:18, "the fruit of a righteous man" Proverbs 11:30, "a desire fulfilled" Proverbs 13:12, and "healing tongue" Proverbs 15:4

The term Etz Chaim (plural: עצי חיים Atzei Chaim) is also used to describe each of the wooden poles to which the parchment of a Sefer Torah is attached. A hymn including the aforementioned verse Proverbs 3:18 (Etz ḥayim hi lamaḥaziqim bah, v'tomkheha m'ushar) is sung in all Ashkenazi rites as the Torah is returned to the ark.[10]

[10] https://en.m.wikipedia.org/wiki/Etz_Chaim

The Messiah Yahushua

(Standing Prayer)

(Chazzan)
Blessed are you, O Lord, our God
who has given us the way of salvation
in Messiah Yahushua.
He walked among us
filled with your Spirit,
the only one who ever
perfectly fulfilled your Torah.
He healed the sick and raised the dead.
The multitudes of our people sought His touch.
He taught as no man taught.
With authority, He brought forth
the treasures of the Torah.
How the children sought Him,
the lepers He touched and made clean!
How the despised and outcast
found love and release from their sin!
How the hypocrites feared Him
whose words uncovered their sin.
Despised and rejected,
acquainted with grief,
He bore the sins of Israel.

(Congregation)
All we like sheep have gone astray,
turned every one to his own way.
Our iniquities were laid upon the King,
the sins of the world, his burden to bear.

(Chazzan)
He rose from the dead
and opened the way
to life everlasting, Praise his name.
We are in Him,
His Spirit empowers;
new life is ours with joy and peace.

(Congregation)
Blessed are you, O Lord our God,
who has given us Messiah our King!

(Chazzan)
For the sake of our Master Yahushua,
In His merit and virtues,
may the sayings of my mouth,
and the meditation of my heart
be favorable before you,
O Lord, my Rock, and my Redeemer.

(Congregation)
Amein

Torah Service

(Chazzan)
None can compare to You, O Lord,
and nothing compares to Your creation,
Your Kingdom is an everlasting Kingdom.
Your mercy endures throughout all generations.

(Congregation)
The Lord is King, the Lord was King,
the Lord shall be King throughout all time.
May the Lord grant His people mercy,
may the Lord bless His people with peace.

(Torah is removed from the Ark)

(Congregation)
Proclaim the Lord's greatness with me;
let us exalt Him together.
And it came to pass,
whenever the Ark went forth, Moses would say,
“Arise O Lord, and let Your enemies be scattered.
May those who hate You
flee from before You.
For from Zion shall go forth the Torah
and the Word of the Lord from Jerusalem.”
Blessed be He who in holiness
gave the Torah to His people Israel.

(Torah is processed)

Blessing Before the Torah Reading

בָּרְכוּ אֶת־יהוה הַמְּבֹרָךְ׃	Bahr-chu et Yahuweh ha-me-vo-rach	Bless Yahuweh who is to be blessed
בָּרוּךְ יהוה הַמְּבֹרָךְ׃ לְעוֹלָם וָעֶד	Bah-ruk Yahuweh ha-me-vo-rahk lay-o-lam vah-ed	Blessed is Yahuweh, who is to be blessed forever and ever
בָּרוּךְ אַתָּה יהוה	Bah-ruk ah-tah Yahuweh	Blessed are you Yahuweh
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	El-o-hay-noo mel-eck hah-o-lahm	Our Elohim, king of the universe
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים	A-sher bah-char bah-noo mi-kahl hah-ameem	Who chose us from all the people
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ	Ve-nah-tan lah-noo et toe-rah-toe	And gave to us His Torah
בָּרוּךְ אַתָּה יהוה	Bah-ruk a-tah Yahuweh	Blessed are you Yahuweh
נוֹתֵן הַתּוֹרָה	No-tayn ha-toe-rah	Giver of the Torah

Blessing After the Torah Reading

בָּרוּךְ אַתָּה יהוה	Baruch atah Yahuweh	Blessed are you Yahuweh
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu Melech Ha Olahm	Our Elohim, King of the Universe
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת	Asher natan lanu Torat ehmet	Who has given us a Torah of truth
וְחַיֵּי עוֹלָם בְּתוֹכֵנוּ	V’khayay olahm b’tukheinu	Implanting within us eternal life
בָּרוּךְ אַתָּה יהוה	Baruch atah Yahuweh	Blessed are you Yahuweh
נוֹתֵן הַתּוֹרָה	Notayn ha Torah	Who gives Torah

Blessing Before Haftarah

בָּרוּךְ אַתָּה יהוה	Bah-ruk a-tah Yahuweh	Blessed are you Yahuweh
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	El-o-hay-noo mel-eck hah-o-lahm	Our Elohim, king of the universe
אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים	A-sher bah-char been-vee-eem toe-veem	Who has chosen good prophets
וְרָצָה בְּדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת	Ve-rah-tsah ve-deev-ray-heem hah-neh-eh-mah-reem bay-eh-meht	And was pleased with their words that were uttered in truth
בָּרוּךְ אַתָּה יהוה	Bah-ruk a-tah Yahuweh	Blessed are you Yahuweh
הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ	Hah-boe-chayr ba-toe-rah oov-moe-shay av-doe	Who chooses the Torah and Moses His servant
וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי	Oov-yees-rah-ale a-moe ooh-veen-vee-aye	And Israel His people and the prophets
הָאֱמֶת וְהַצֶּדֶק	Hah-eh-meht veh-ha-tseh-dehk	Of the truth and of the righteousness

Blessing After Haftarah

בָּרוּךְ אַתָּה יהוה	Bah-ruk a-tah Yahuweh	Blessed are you Yahuweh
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	El-o-hay-noo mel-eck hah-o-lahm	Our Elohim, king of the universe
צוּר כָּל הָעוֹלָמִים	Tsoor kahl hah-ola-meem	Rock of all the worlds
צַדִּיק בְּכָל הַדּוֹרוֹת	Tsa-deek be-chahl hah-doe-rote	Righteous in all generations
הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה	Hah-ale hah-neh-eh-mahn hah-oh-mayr ve-oh-seh	The faithful El who says and does
הַמְדַבֵּר וּמְקַיֵּם	Ham-da-beyr oom-ka-yeym	Who speaks and fulfills
שֶׁכָּל דְּבָרָיו אֱמֶת וְצֶדֶק	Sheh-kahl de-vah-rahv eh-meht ve-tseh-dehk	Who all of His words are true and righteous

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נֶאֱמָן אַתָּה יהוה אֱלֹהֵינוּ	Neh-eh-mahn a-tah Yahuweh eh-loe-hay-noo	Trustworthy are you Yahuweh our Elohim
וְנֶאֱמָנִים דְּבָרֶיךָ	Ve-neh-eh-mah-neem de-vah-reh-chah	And trustworthy are your words
וְדָבָר אֶחָד מִדְּבָרֶיךָ	Ve-dah-vahr eh-chahd meed-vah-reh-chah	And one word of yours

אָחוֹר לֹא יָשׁוּב רֵיקָם	Ah-chor loe yah-shoove rey-kahm	Does not turn back unfulfilled
כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אָתָּה	Key eyl meh-lehk neh-eh-mahn ve-ra-cha-mahn ah-tah	For an El King trustworthy and compassionate are you

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בָּרוּךְ אַתָּה יהוה	Bah-ruk a-tah Yahuweh	Blessed are you Yahuweh
הָאֵל הַנֶּאֱמָן בְּכָל דְּבָרָיו	Hah-eyl ha-neh-eh-mahn be-chahl de-vah-rahv	The El who is trustworthy in all His words

Blessing Before Brit Chadasha

בָּרוּךְ אַתָּה יהוה	Bah-ruk a-tah Yahuweh	Blessed are you Yahuweh
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	El-o-hay-noo mel-eck hah-o-lahm	Our Elohim, king of the universe,
אֲשֶׁר נָתַן לָנוּ מָשִׁיחַ יהושע	A-sher nah-tan lah-nu mah-shee-ach Yahushua	Who gave to us Messiah Yahushua,
וְהַדִּבְרוֹת שֶׁל הַבְּרִית חֲדָשָׁה	Ve-hah-deeb-rote shel hah-breet cha-dah-shah	And the commandments of the renewed covenant

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בָּרוּךְ אַתָּה יהוה	Bah-ruk a-tah Yahuweh	Blessed are you Yahuweh
נוֹתֵן הַבְּרִית הַחֲדָשָׁה	Noe-tain ha-breet ha-cha-dah-shah	Giver of the renewed covenant

Blessing After Brit Chadasha

בָּרוּךְ אַתָּה יהוה	Bah-ruk a-tah Yahuweh	Blessed are you Yahuweh
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	El-o-hay-noo mel-eck hah-o-lahm	Our Elohim, king of the universe
אֲשֶׁר נָתַן לָנוּ הַדְּבָר הָאֱמֶת	A-sher nah-tan lah-nu ha-de-vahr hah-eh-meht	
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵינוּ	Ve-cha-yey oh-lahm nah-ta be-toe-chey-nu	
בָּרוּךְ אַתָּה יהוה	Bah-ruk a-tah Yahuweh	Blessed are you Yahuweh
נוֹתֵן הַבְּרִית הַחֲדָשָׁה	Noe-tain ha–breet ha-cha-dah-shah	

Psalm 23

יְהוָה רֹעִי לֹא אֶחְסָר	Yahuweh roe-ee loe ehch-mahr	Yahuweh is my shepherd; I do not lack
בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי	Been-oht deh-sheh yar-bee-tseh-nee	He makes me to lie down in green pastures
עַל־מֵי מְנֻחוֹת יְנַהֲלֵנִי	Al-mey me-nuh-chote ye-na-ha-ley-nee	He leads me beside still waters
נַפְשִׁי יְשׁוֹבֵב	Naf-shee ye-shoh-veyv	He converts my soul
יַנְחֵנִי בְמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ	Yan-chey-nee ve-ma-ge-ley tseh-dehk le-ma-an she-moe	He leads me in paths of righteousness For His Name's sake
גַּם כִּי־אֵלֵךְ בְּגֵיא צַלְמָוֶת	Gam kee-ey-leych be-gey tsal-mah-veht	When I walk through the valley of the shadow of death
לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי	Loe ee-rah rah kee attah ee-mah-dee	I fear no evil for You are with me
שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ הֵמָּה יְנַחֲמֻנִי	Sheev-te-chah oo-meesh-an-teh-chah hey-mah ye-na-cha-muh-nee	Your rod and Your staff, they comfort me

תַּעֲרֹךְ לְפָנַי שֻׁלְחָן נֶגֶד צֹרְרָי	Ta-aroch le-fah-nai shuhl-chahn ne-ged tsore-ray	You spread before me a table in the face of my enemies
דִּשַּׁנְתָּ בַשֶּׁמֶן רֹאשִׁי כוֹסִי רְוָיָה	Dee-shan-tah ba-she-men roe-shee koe-see re-vah-yah	You have anointed my head with oil; My cup runs over
אַךְ טוֹב וָחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיָּי	Ach tove vah-che-sed yeer-de-foo-nee kahl-ye-mehy cha-yay	Only goodness and loving-commitment follow me All the days of my life
וְשַׁבְתִּי בְּבֵית־יהוה לְאֹרֶךְ יָמִים	Ve-shav-tee be-veht Yahuweh le-oe-rech yah-meem	And I shall dwell in the House of Yahuweh, To the length of days

Joshua 24:15

וְאִם רַע בְּעֵינֵיכֶם לַעֲבֹד אֶת־יהוה	Ve-eem ra be-eh-neh-chem la-a-vode et-Yahuweh	And if it seems evil in your eyes to serve Yahuweh
בַּחֲרוּ לָכֶם הַיּוֹם׃ אֶת־מִי תַעֲבֹדוּן	Ba-cha-ru lah-chem et-mee ta-a-voe-doon	choose for yourselves this day whom you are going to serve
אִם אֶת־אֱלֹהִים אֲשֶׁר־עָבְדוּ אֲבוֹתֵיכֶם	Eem et-eloe-heem a-sher-ahv-du a-voe-teh-chem	whether the mighty ones which your fathers served
אֲשֶׁר (בעבר) מֵעֵבֶר הַנָּהָר	A-sher (be-eh-ber) meh-eh-ver ha-nah-hahr	that were beyond the River
וְאִם אֶת־אֱלֹהֵי הָאֱמֹרִי	Ve-eem et-el-ohee hah-e-moe-ree	or the mighty ones of the Amorites
אֲשֶׁר אַתֶּם יֹשְׁבִים בְּאַרְצָם	A-sher a-tem yose-beem be-air-tsahm	in whose land you dwell
וְאָנֹכִי וּבֵיתִי	Ve-ah-noe-chee oo-ve-tee	But I and my house
נַעֲבֹד אֶת־יהוה	Na-a-beed et-Yahuweh	we will serve Yahuweh

Hebrew Phrases

Shabbat/Sabbath Greetings

שַׁבָּת שָׁלוֹם	Shabbat shalom	Peaceful Sabbath
שָׁבוּעַ טוֹב	Shavua tov	Good Week

Feast Day Greetings

חַג שָׂמֵחַ	Chag sameach	Happy Holiday
מועד טובַ	Moed tov	A Good Feast Period
מועדים לשמחה	Moadim l'simcha	Happy Feast Period
לְשָׁנָה טוֹבָה	L'shanah tovah or Shana Tova	To A Good New Year

Greetings And Farewells

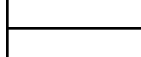
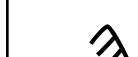
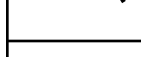
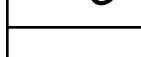
שָׁלוֹם	Shalom	Hello, Goodbye
שָׁלוֹם עֲלֵיכֶם	Shalom aleichem	Peace Be Upon You
לְהִתְרָאוֹת	L'hitraot	Goodbye

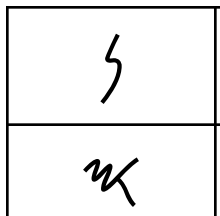
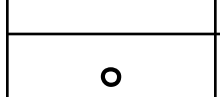
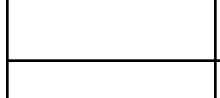
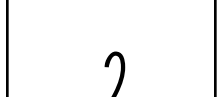
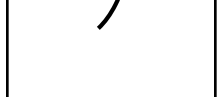
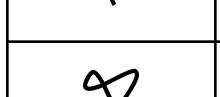
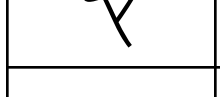
Phrases

מַזָּל טוֹב	Mazel tov	Good Luck/Congratulations
לְחַיִּים	L'chaim	To Life
בוקר טוב	boker tov	Good morning

ערב טוב	erev tov	Good evening
לילה טוב	laila tov	Good night
תודה	todah	Thank you
תודה רבה	todah raba	Thank you very much
בבקשה	bevakesha	Please
סליחה	sleeha	Excuse me / Sorry

Aleph-Bet

Paleo	Samaritan	Modern Hebrew	Name	Pronunciation
		א	Aleph	*(Silent)*
		ב בּ	Bet	b *(with dagesh)* v *(without dagesh)*
		ג	Gimel	g
		ד	Dalet	d
		ה	Hey	h
		ו	Vav (vowel and consonant)	v *(in modern)* w *(in biblical)*
		ז	Zayin	z
		ח	Het	h *(gutteral)*
		ט	Tet	t
		י	Yod (vowel and consonant)	y
		כ ך כּ ךּ	Kaf	k *(with dagesh)* gutteral h *(without dagesh)*
		ל	Lamed	l
		מ ם	Mem	m

		נ ן	Noon	n
		ס	Samech	s
		ע	Ayin	*(Silent)* ng *(quick, in biblical)*
		פ ף פּ ף	Pey	p *(with dagesh)* f *(without dagesh)*
		צ ץ	Zadey	ts
		ק	Qoof	q/k
		ר	Resh	r
		שׁ שׂ שׁ	Shin	s *(when the dot is on the left on top)* sh *(when the dot is on the right on top)*
		ת	Tav	t s (Ashkenazi) th (biblical, probably)

Nikud/Niqqud/Vowel Markings

אִ	hireq חִירֶק	i as in machine
אֵ	tsere צֵרֵי	e as in eight
אֶ	segol סְגוֹל	e as in egg
אַ	patach פַּתַח	aah as in father aa as back (biblical)
אָ	kamatz קָמָץ	aah as in father
אֹ	cholem חוֹלָם	oh as in home
אֻ	kubutz קִבּוּץ	ooh as in moon ugh as in nut (biblical)
וֹ	holem חוֹלָם	oh as in home
וּ	shurek שׁוּרֶק	ooh as in moon

Notes

https://docs.google.com/document/d/1rCJ96SRAIdtEmYSumKyj30ZDtbh3MRuTfqbxY6UKv2Q/edit?usp=sharing